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Havasupai. This therefore looks like a trait of Yuman origin. The Papago go farther, with eight terms. 171 601

The Seri habit of calling cross cousins siblings prevails through central and northern California alongside the trait of designating them by uncle-nephew terms. All southern California, including the Yuman tribes, has special cross cousin terms. The Walapai-Havasupai combine the last two methods.

As compared with the three Seri parent-in-law terms, the California Yumans have two, the Walapai-Havasupai one. The twelve Seri sibling-in-law terms are most nearly approached in California by the Yuman Kamia, with seven. The Yuma have five; the Mohave, like the majority of Californian tribes, three. The Walapai-Havasupai, like the Hopi and apparently the Pima-Papago, have reduced separate terms for both siblings-in-law and children-in-law to very few.

Calendar and Astronomy

One informant said there were 12 moons in the year; another, 6. The list obtained consists of 12. Of these, about 6 refer to seasonal events, especially those concerned with food; 6 to constellations. This type of calendar resembles that of the Walapai-Havasupai. 805 ● 821

1. June, eko'saX hi'caX, mesquite ripe.
2. July, antia'ia hi'caX, grass green, rains.
3. August, soxwo'mas or xacuxo'mas (cf. 7), (certain stars) not yet visible (before dawn); tunas.
4. September, kō'to-ya'o, (stars of that name) appear; cold begins.
5. October, e'-ya'o, constellation jackrabbit (ē') rises in morning.
6. November, na'pXo-ya'o, constellation buzzard (nā'pXo) appears (in morning).
7. December, xasoXwo'mas mo'o (cf. 3; verified) (certain stars) not yet visible.
8. January, koyaXca'k, certain stars just begin to show; small sea-turtles appear.
9. February, koyaXa'ku, larger turtles appear.
10. March, eXno'lcan't hi'caX, eel-grass sea-weed (xno'la) "appears." See below.
11. April, iqō'tmu hi'caX, sharks (a'qāt) come.
12. May, oma'moma hi'caX, pitahaya ripe (oma'm was given as ripe fruit of sahuaro, pitahaya, etc.)

Some of these names appear to be merely connotive of the events to which they refer. The seasonal happenings would probably be more truly placed if the calendar fell a fortnight to a month later, beginning in June-July or July instead of June. This would put the beginning at about the summer solstice, and might account for the statement that the "year" had six moons. The list was recorded on

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February 28, 1930, which the informant (correctly) declared to be the first of a new moon. He also said it was eXno'isea't, with which he began his list. This would roughly equate moon 10 with March, as per the list; but when asked about the edible "seeds" of the eel-grass, he stated that these were due next month.

Unfortunately, the informant who stated that there were six "months" in the year was not questioned further. He may have referred to a calendar of six seasons like that of the Lower Californians.

The upper large star in Orion (Betelgeuze) is an antelope; the three of the belt, mountain-sheep; the three of the hilt, an arrow; Sirius, a dog following the sheep.

The Pleiades, kmā'mk, are a woman (xmām, kmām) with children, who came outdoors to urinate.

Ursa Major is a sahuaro or pitahaya fruit-gathering crook, a pole with a bar diagonally across the end.

Kwe'pituX, quail (*codorniz*, qwe'pt) is a constellation.

Suxmi'ka, a man carrying a harpoon (*lanza*), may be Scorpio.

There are constellations Jackrabbit (ë'), Buzzard (nā'pXe), and kë'to, according to the calendar. These rise before dawn about March 1. Clouded skies prevented their being seen several mornings. A few days later, at 6 a. m. (7 a. m. Mexican time), Altair was visible well above the horizon; this may be Buzzard — compare Luiseño Buzzard-Altair.

Polaris was pointed out in answer to the question if there was a star that did not move.

The sickle of Leo was not recognized (Walapai-Havasupai, hand).

Of these, Orion-Mountain-sheep, Ursa-crook, Pole-carrier-Scorpio (?), Buzzard-Altair occur among Yuman tribes as far away as Diegueño, Walapai, Havasupai.

Myth Fragments

1.

People were born in a cane, the Seri in one joint, the Mexicans, Americans, Chinese in others, separate from each other. God (Dios, Yos) came along here from south, then went east (?), setting signal smokes; the Seri alone did not come to him, therefore have nothing.

2.

Coyote was trying to catch ducks. As he jumped, they flew away and he landed in the moon, where he is visible now.

3.

Death was caused by Coyote and Kontë'tXiat (*pinacate*, an insect that stinks, turns his black belly up, dung-beetle?). Coyote

\# 825 informants suggested that maybe the animals die with the onset of cold. But in such cases it does not occur to them to figure out how the species may carry on from the fall to the spring. The eggs, they know, usually are laid in the spring and if the adult dies off in the fall before depositing eggs, then what? To this Seri idea we have no answer. The usual reply is often "in winter not seen."

But occasionally more specific beliefs are advanced, of which the most common is that the adult sits out the cold season underground (just as it may sit out the heat of the day or cool of the night, depending on its requirements). The toad thus "lives underground. It goes underground in October and comes out in May." It also "comes out when it rains and then it makes the noise—raurrau, rrau, rrau—the male and the female make it." The cold season, to the Seri, lasts from October till May and frequently May through October has been indicated as time of occurrance of the animal. Like the toad, the tortoise and the race runner disappear underground for the duration of the cold season and there had been a few feeble suggestions from the informants that the patch nose snake does the same. As for the sea turtles, they go to deeper waters for the winter. Nothing much of this sort had been said about the loggerhead turtle, undoubtedly owing to its extreme rarity.

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Sometimes the informants went beyond mere statement of the absence or presence and indicated where the animal may be absent during either of the seasons. Thus, for example, the black whipsnake is common in Desemboque during the summer but very rare during the winter.

In some instances, association between rains and sudden activity is made. The tortoise and the toad both come with the rains, they thought.

b) Geographical 1

The appended table of the distribution of animals as seen by the Seris requires few comments. Four species had been described by the blanket statement "found everywhere" and this is indicated in the chart. But while it may well be true of the utas, very small and ubiquitous lizards, it is less likely to be true of the patch nose snake and the western diamond back. Unfortunately, the exact distribution of these reptiles in the area is little known, even in the islands of the Gulf. What basis there exists for the Seri statement is hard to tell.

On the whole, the distribution often reflects the Seris' acquaintance with this or that locality rather than peculiarities of the fauna. Hence, Desemboque, Kino and Tiburon are most frequently mentioned localities, while Punto Peñasco least, and these are really localities most and least frequently visited by them. But, in other instances, there is a real reflection of the natural situation. It is known that the fauna of Isla Patos is extremely limited and also that some species, chuckawalla, for example, are found on three of the larger Gulf islands toward the coast of Baja California, but not on the Sonoran side of the Gulf

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[P. 27 B] 1 [see category 116, p62. - Analyst.]